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V.—MISCELLANEOUS.

Psychologie de l'Attention. TH. RIBOT. Paris, 1889, pp. 180. F. Alcan.

The convenience of M. Ribot's compilations will make welcome all contributions from his pen. Like his former works, the present monograph opens out a comparatively novel topic and treats it suggestively. Attention is a concentration of the mind, a monoidealism. The typical movement of thought is a polyidealism; a lighting on one thought, dwelling upon it slightly, then fitting to another, and so on. Change, movement, is the normal law. Attention, furthermore, is of two kinds, spontaneous and voluntary. The latter is the one most commonly treated, but is theoretically less important. The more primitive is the former, in which normal vital interest guides the attention. We see this in animals attracted by all that is connected with food; in children staring at the brightest color and listening to the loudest sound. In voluntary attention we are guided by what experience has proved to be useful. We substitute an artificial end for the natural attractiveness, until the power of holding the attention becomes second nature. This is the power that is educationally so useful; the absence of which is typical in the shiftlessness, the instability of the hereditary criminal, and its presence typical in the devoted student absorbed beyond all interruptions in his chosen work. To the description and detailed exposition of each of these psychologic processes M. Ribot devotes a chapter. The third chapter is devoted to the morbid states of the attention. A variety of forms occur. There is the constant dwelling upon trifles, the fixed ideas, the reasoning mania, where one cannot get away from attending to one narrow trivial train of thought; there is the lack of concentrative power seen in idiocy, in the incoherence of mania, in dementia, and in milder forms, from the influence of drugs or a headache. Perhaps the apex of concentration is seen in the trance states of hypnotism, where the mind seems a blank, except the single point upon which the suggestion has been given. The religious ecstasies are of a similar kind, and the case of St. Theresa distinguishing seven stages of ecstasy is given as a type. The mechanism of attention is motor. It is initiative action. Whoever cannot control his muscles cannot control his attention. The motor accompaniments are not merely accessory; they form an essential part of the process. In concluding, M. Ribot completes his valuable survey by noticing the physical antecedents of good attention, regularity, a healthy nervous system, and the like. Brief as the monograph is, it offers about as complete and methodical a treatise on attention as we possess.

J. J.

Recherches sur la fatigue mentale. FR. GALTON. *Revue Scientifique*, Jan. 26, 1889.

In this paper Mr. Galton gives a résumé of 116 replies sent in by members of an English teachers' organization to six questions of his on the signs and extent of mental fatigue. The answers bring together a considerable list of such signs, and furnish an excellent basis for subjective and objective observation. Of special interest is a case in which fatigue caused temporary fits of color-blindness. As tests for fatigue the following are suggested: the length of time

that one can work carefully at a long piece of work ; the promptness and certainty of memory for common things ; arithmetical problems demanding "common sense" ; the reaction time from hand to hand, which, of course, could only be employed with a class. Two conclusions are reached from the collation of the answers : one, that the reason mental fatigue is more wearing than physical is because it interferes with sleep ; and second, that those most likely to overwork are those that work by themselves, especially those preparing for professions under unfavorable circumstances. The majority of students do not overwork ; those that do are those that feel their power and are ambitious to succeed.

Erklärung der Sinnestäuchungen bei Gesunden und bei Kranken. Prof. J. I. HOPPE. Vierte Auflage. Würzburg, 1888, pp. 306.

This is largely a collection of cases of illusions and hallucinations from the psychiatric literature, largely supplemented by personal observation, with which the author seems to have busied himself very constantly. All states seem to have their appropriate hallucinations, though ordinarily we should not classify them as such. The illusions of sight naturally form the largest section of the work, and the contents of that may be cited as typical of the treatment. After distinguishing between hallucinations and illusions, the first section discusses the subjective phenomena of the retina ; the second section gives the observations as drawn from what one sees when closing the eyes, and an account of the literature on this point. The third section gives explanations, and the fourth deals with illusions in particular. Hearing, touch, taste and smell are treated in a similar manner. The treatise is thus not an encyclopaedia of illusions, nor a well-developed theoretical exposition like the book of Sully, but rather a collection of cases and facts from which each one can elaborate his own views. J. J.

Consciousness of Lost Limbs. WILLIAM JAMES. Proc. Amer. Soc. Psychical Research, Vol. I, No. 3, Dec. 1887.

Circulars of enquiries were sent out and the answers compared. About three-fourths of the patients feel the limb after it is lost. Some had only a temporary and rapidly fading consciousness of the lost member. In one-third of the cases the toes may be moved at will. As faradization will restore the sensation of the lost limb, the loss of consciousness is due to habitual inattention. Since the real sensations of the limb if present are gone, hallucinations that may arise with reference to it are allowed free scope, and, like rudimentary organs, have also a tendency to vary. J. N.

The Psychology of Deception. JOSEPH JASTROW, Ph.D. Popular Sc. Monthly, Dec. 1888.

After an introductory exposition of the importance of the psychic addition to sensation in the process of perception, the author illustrates fully and explains three groups of false perceptions. The first is of the senses, a spoon seems bent in a glass of water ; this is easily corrected by experience. The second is due to ignorance of the technical matters involved and of the lures that carry the attention this way and that ; on this depend the tricks of conjurors. The third are those of expectant attention, mental conta-